To the Right Worshipful Simon Smyth, Esquire, Mayor of the City of Exeter, the Aldermen and the rest of the Common Council of that City.

Honoured, Sirs,

I Have had many things lying by me heretofore, and some of late, to publish a short Memorial of the life and Death of Mr. Jeremiah Burroughs, a Worthy Member of your Society; and the latter might have been sooner done as the former, had not the pressures of some Friends, both in City and Country, diverted me from the performance; which

direct you then any [illegible]
[illegible], the infallible and
unerring Word of God. (b)
Psal. 119. Prov. 6. 23. Psal. 119 and Prov. 6. wherein
you shall do well to take
heed as to a light that shi-
neth in a dark place, (c)
2 Pet. 1. 19. 2 Pet. 1. But yet God himself would have us to observe
the commendable examples
of good men, and to set them
before us for our imitation
and pattern, as (d) Rom. 15.
4. Heb. 6. 12. To walk, is the way of good
men, and to be followers, or
imitators of them (e). 1 Cor.
4. 16. 1 Cor. 11. 1. that we may not follow
the best of men in all things
but with a distinction, as
they follow that example of
Rule. Jesus Christ. (f) 1 Cor.
11. 1. And I know not, where-

for God, for every man must give an account of the improving his talents for the (k) behoof of the Lord, that (k) Matt. 25. 15.
hath intrusted them therewith, remembring that of our Saviour (l) Luke 12. To (l) Luke 12. 48.
whom much is given, of him
shall much be required.

There be three things which in the ensuing Narrative, you shall find very commendable in him; his Piety, Justice and Chastity, wherein I shall crave leave to commend him to your imitation, and if you shall exceed him therein, I know no good man that will blame you, though I cannot secure you from the Scorpions tails of the virulent tongues of wicked men.

1. For his Piety, all that

know him, and did not look upon him with an *evil eye*, will give testimony to it; and it will be your *honour* to stand up zealously for *God*, and to *walk fearedly and uprightly before him*; and as *under his eye*, who *searcheth* not only all your *actions*, but your secret *intents*, *purposes* and *designs*; whether you look with *a single eye* upon your *glorious* & *self-ends*, or with a *pure eye* aime at his *glory*, in all your *undertakings*: And you should let it appeare, that you are on the *Lords side*, (as) now to make up *a full rent and revolt*, yea *deeply* (as) *revolt from him*. I speak it not in way of doubt of jealousie of you, for many *blesse God* for your *stedfastness in the faith*, in these declining

clining dayes; and your solemn attending upon the Lords holy Ordinances both on the Sabbath and weeke dayes, very exemplary, not onely to those of inferiour rank in this City, but to others that either see, or heare of your forwardnesse therein. But Holinesse should appear also in the whole course of your conversation, both in your publike administration of Justice, (for your Iudge has spoken not for man, but for the Lord, 2 Chron. 19. (x)) And the Seat of Justice is the place of the Holy, Eccles. 8. (y) the Holy One, or Holy Ones, and in your more private walking with mercy, and meeke submission to the Lord, that under the

High

High Priest's Mitre, and to be *holiness upon his forehead*, (g) Exod. 28. should now be written on the *bells of every* ver. 36. *horse*; (r) Zech. 14. you should *consecrate* your selves and all your actions to the *service of* the *Holy God*; the more *sincere* and *constant* you are herein, with the greater *confidence* you will give up your *accounts* unto the *righteous Judge*, when you shall be called unto it; and your *account* draweth very nigh. Jam. 5. (f) *Behold the Judge standeth before the door.*

2. His *impartial administration of Justice* against Sorcerers, open professors of the Sabbath, unclean persons and other scandalous Offenders wherein he shewed himself (f) Neh. 5. 7. and

and (u) *Phineas*, will but put you in mind you of that, which I am have cause to be perswaded that you resolve to do: And you have *advantage* to do more, in some respects, then he had, because many of those disorders and *pollutions* (w) of the *Sabbath*, (the removing of which found great resistance in those dayes) have been, for many years, taken away, And yet I dare not say that he was the *first* that brake the ice, and set upon the *reformation* of abuses upon the *Lords holy day*; for I am informed by one, that was an *Active Officer* in the reforming of those profane abuses, that [illegible] *Preacher* in the Office of [illegible] the *Archdeacon* did begin to [illegible] reform some open *prophanations*

work of the Sanctuary; Whether any did attempt it before it were done, then I can learn, it being long before my coming to the City. But God hath a perfect Record of all things that are done by men, especially for his names sake, whether men take notice of it or no.

3. And for his Charity and liberality to the poor & other pious uses, I leave it to your serious consideration. How far he was a pattern to you therein, if you think it too much to do as much as he did, yet liberality and forwardness in well-doing is left as a charge upon you by God himself, (x) Time, and he would not have you forget it, Heb. 13. (y) Iesus it is well-pleasing to him.

And

And you will be *obliged* by
to have, but *great gainers*;
the more *free* you are that
way, you may expect that the
Lord will deal the more
freely and *bountifully* with
you, or yours, you have his
word, and that's as good as
any *Bond* for your (z) se-
Proverbs 11. *Eccles.* 11. *Psal.*
37. and *Esay* 33. And this
will *further your account*,
(a) *Phil.* 4. in the great *Day*
of reckoning; for then the
Lord will take special notice
not so much of that which
you have *laid up* for your selves
or yours, as of that which
you have *laid out* for him and
his. But I am here prevented
pressing one point of Charity
upon you, for providing
for the poor; for in your late
Act of Oblivion, you have

Prov. 11.
Eccles. 11.
Psal. 37.
Esay 33.
Phil. 4.

it? or *Justice and Mercy* meeting together, I mean the erecting of a *Work-house*. You have taken the best care that ranging and disorderly poor might be set on work, and so be better provided for by their *own labour*, then by being *relieved* at mens doors: and that (*b*) *complainers*, by that clamorous sort of idle people, may, for the future, *be stopped in their throats*. The Lord strengthen your hearts and hands for the perfecting of that *righteous and charitable work*, and for the (*c*) *wise considering* the condition of the impotent *poor*, that they being restrained from begging, may have no just cause of *complaining* to God or *men* by reason of *work*. God hath *honoured you* above

many. I beseech you let it be your chiefest care to *honour him* in the faithful discharge of your *duty* unto him, and of the *trust* committed by him unto you, that this *City* may be truly stiled *the faithful City*, Esay 1. (d) and we may say with the Prophet, Jer. 31. (e) *The Lord bless thee thou habitation of Justice and mountain of holiness*; This is the sincere desire of him that is willing to sign himself.

(d) Esay 1. 26.

(e) Jer. 31. 23. Mount.

Sirs,

Yours to be commanded in the service of the Gospel,

Ferdinando Nicolls.

Exon. Decemb. 24. 1653.

To

UMI

To the READER.

Good Reader,

IT is a truth which always God hath made good in his providence, *that the memorial of the just shall be blessed*; therefore since the Canon and rule of Faith, of those Authentick Records which we call *The Scriptures*, have been closed up: The Lord hath stirred up in every age some that could *handle the pen of the Writer*, to continue the memory of his eminent and faithful servants to posterity with praise and honour. It would be vain in a case so known, to tell you particularly what hath been

[illegible] kind, by *Dorotheus*, *Sophronius*, *Jerome*, *Gennadius*, *Epiphanius*, &c. and by modern Writers without number; the Ancient Church had her *Diptycha* or publick Tables; wherein the names of persons most noted for piety were recorded; and though the modern *Canonization* used among the *Romanists* be ridiculous, and some *Saints* that were scarce *men*, and their *legends* bundles of lyes the very stain and infamy of Christianity; yet there is no reason that the true Saints, *Gods Worthies*, should be defrauded of their publick honour, and buried in obscurity and silence without any Monument of their worth and religious eminency: especially when we do consider

consider how much Gods *glory* is concerned in the credit of his servants, as also the *profit* of others; partly that they may be acquainted with the ancient wayes of the Spirit, and those *Good old paths*, wherein the Children of God walked and enjoyed communion with him: partly that they may be provoked by their examples to follow them in *faith* and *patience*, and *heavenlinesse* and *fruitfulnesse* of conversation; we see many times that *examples* work more then *precepts*, not onely as they *convince*, but as they do *encourage*: they convince more, because they are *real*, we look upon *practice* as *words* spoken of course wherein Religion may be counterfeited at a cheaper rate

therefore

the strict Words, though a Preacher of righteousness; as hard to convince the world by preparing an Arke, Heb. 11. 6. and they incourage, because in them we see, that the exercise of godlinesse, though difficult, yet is possible, when men that are subject to like passions, and have the same interests and Concernment of flesh and blood that we have, can be thus mortified, self-denying, heavenly, holy: now examples have this force, not onely when the Saints are alive, and liable to present notice and observations, but after their death, when transmitted to posterity by faithfull records; yea then many times they work more, their influence being buried with them,

them, and their lives do them rather suffer, then Excellent grace. * living Saints standing in the way of interests are more hated, and looked upon with prejudice, but usually there is a greater esteem of the dead; how often do Gods Children live *stoned* and die *Sainted*!

* *Pastium vivis bonor, post fata quiescit.*

All this is prefaced (*Reader*) to induce thee to a more serious consideration of the present memorials of that holy man Mr. *Ignatius Jurdain*, in some sense, *the Wonder and Phœnix of his Age and place of abode*; concerning whose piety and frequent communion with God, his [illegible] *heavenliness*, his [illegible] in *giving, dealing*, and *conversing*, his [illegible] with *impartiality* and *diligence*,

UMI

dust about Haggeus, the discourse was for the most part *frothy*, and beneath the dignity and worth of such an argument, Mr. *Jurdain* was present as well as my self, after Sermon I went to his house, (being to receive a Letter from him for *Oxford*) after many good instructions he asked me, *If I had been at the Sermon that morning?* I told him, yea; and *did you* (saith he) *hear those wonderful things which God hath provided for them that love him?* and so readily picked out all those passages which were any way subservient to use and profit, 'twas wonderful to me, to see how an holy heart can draw comfort out of any thing: the Sermon as Mr. *Jurdain* repeated it to me, was another kind

kind of Sermon, and seemed to be very savoury and spiritual: I remember with what warmth and vigour he spake of it even to this day, and hope that I never shall forget it. 5. This is not to be forgotten, his sending a Letter to the *late King*, and expostulating with him about his setting forth the Book concerning sports and recreations on the Lords Day, which was inclosed in another to the Bishop of Exeter, to desire him to convey it: and notice being given to the Bishop that Copies of it were divulged (possibly by the transcriber;) he thought he could not conceal it with safety, and therefore carried it to the King, who when he had read it, in a great Anger said, *He would hang him*;

[illegible] the Bishop's [illegible] fell upon his knees, and begged his Majesties pardon, alledging [illegible] *That God had made him a Servant to serve him for his Majesty, a better Subject was not in the whole Land.* When the Bishop returned from his imprisonment of Amendment, Mr. *Jurdain* went to visit him, and after civilities past, the Bishop said, *Ah, Mr. Jurdain, would you but see me upon Sir Arthur Aston's Horse, you know there are many Eyes upon me.* (meaning the Archbishops faction, who suspected him as a favourer of *Puritans*) *I see my Lord* (replyed Mr. *Jurdain*) *there are Eyes upon you, the Eyes of God and his holy Angels, to see how you discharge your Office and Duty as the Kings Chaplain & a Bishop of*

and when he had done so, he would distribute gold to his neighbours he spoke, and admonish them so to take heed that the cares of the World did not deaden their spirits to the heavenly things, which if they should do, he knew it would not fail them of conscience, purchase the least favour from God, nor so obtain the ease of their pains, how keen soever fit of the Ague, yet still encouraged them to endure those pains, how much soever they should vex them. Yea he would often persuade his fellow-Magistrates to a liberal provision for the poor: and when they would ask him, where they should have it? he would answer, God will provide, if you

ther then that poor should want, let us fall over Gardon:
2. When he distributed money to the poor with his own hands in a time of great infection, & so some asked him, if he were not afraid of the Plague, *what* (saith he) *afraid of God's visitation? let us fear rather the plague sore of our own heart.* 9. In his troubles in the Star-chamber, when one told him, he was sorry the *Lord-Keeper* was against him, he answered, *I have a greater Lord-Keeper then him, the Lord is my keeper, I shall not be afraid.*
10. 'Tis not amiss to observe what others thought and said of him; I remember a godly man observed of him, *that in every business* (though he adventured far) *the*

carried him through with reputation, and so compares him with another of great parts, who though godly was alwayes foiled in every undertaking: Drunkards and frequenters of the Ale-house were afraid of him, he was their *ufual Bug-bear*; their *Memento* in the middle of their excess was, *It is time to be gone, Mr. Jurdain will come by and by*: the ordinary sort of men were convinced of his integrity; I have over-heard men carnal and vicious at a time of election of Burgesses for the Parliament, speaking to one another, *If you choose any choose Jurdain, he will be right for the Common-wealth, and do the City service*: he was twice chosen Burgess for the

Parliament, and once Major of the City, and once Deputy Major in a time of great infection and pestilence: The reverend Minister that preached his Funeral Sermon (from whom you have the discourse of his life) said, *Look upon him well, and you will think him the richest man in this City*; though many exceeded him in estate, but few or none in making provision for the poor: delinquents seldome went from him without conviction. A Noble mans servant that had scorned him being brought before him, and convicted of having sworn rashly three times, *Mr. Jordain* demanded his Fine, and shewed him the heinousness of the sin, with which the

man was calmed, and though he came from his Companions blowing, yet he returned with the acknowledgment that he was a [illegible] for, and when they asked him what Jordan did to him, he answered, *He gave me good Law, and fair words.*

Good Reader, by this taste thou mayest judge of the Man, thou wilt be better acquainted with him, when thou hast read over the ensuing Collection of the passages of his life, drawn up by an able and faithful hand, who hath been careful that nothing should be inserted, of which he had not sufficient evidence, and that many things might be omitted, which could not be divulged

without reflection on particular persons.

Thus much I thought good to signifie to thee, desiring the Lord to help us more and more to be followers of *them who through faith and patience have inherited the promises.*

Thine in the service of the Gospel,

Thomas Manton.

The Life and Death of Mr.

Ignatius Jurdain,

one of the Aldermen of the City of *Exeter*, who died *July* 15th. *Anno Domini*, 1640.

He *memory of the just is blessed*, saith wise *Solomon*, *Proverbs* 10. 7. he leaves a sweet memorial behinde him, though, whilest he lived, he was vilified and defamed, and loaden with reproaches, yet when he is departed this life, his name is a sweet and precious Ointment, even unto those that formerly could take up his name as a Proverb of reproach, but especially to those that honoured him in life and death.

Prov.

This

This Salutation, this holy and full Title, is a proof of that doctrinal Assertion of *Salomon*; *but righteousness is blessed*, and they that in his life time undervalued him, do now (or seem at least so) make an Honourable mention of him; but he now lives with much honour in the hearts of those that saw and acknowledged that true worth which was in him, when he was despised by the men of the World; but there may *a generation arise which knew him not*, and that which hath been received by tradition may be forgotten. That therefore his name may live, when others that maligned him dye, and their names rot, and that he may be a pattern of Piety and

and Charity to succeeding generations, it hath been thought fit to commit to writing, and to publish to the world those singular graces and memorable acts that did shine forth in him both living and dying; And it is not unworthy our observation, that God stirred up the spirits of divers well-affected Christians about one and the same time, to desire the publishing of the Life of this reverend worthy of the Lord, whom some may Envy, and others Emulate, but few are found that in all things do or can imitate.

Jonathan Jordaine was born at *Lyme-Regis in the County of Dorset*, (that little Town so famous for the long Siege by the Kings forces, and

The place of his birth.

for

for repelling the most furious assaults of those that beleaguered it,) and it may add to the fame of it, that *this man was born in her*; *b* He was sent by his Friends to *Exeter* when he was young, where he was to be brought up in the profession of a Merchant; and being sent to the *Ile of Garnsey* about the age of fifteen years, God, who by his providence brought him to that place, did by his Grace effectually call and Convert him; So that for after time he resolved to be like that *wise Merchant in the Gospel, etc part with all for that Pearl of great Price*, when many others did make it their great work and highest design, to get the pelf of the World, and to load themselves

b Psal. 87. 5. As it was an honour to be born in Sion so it was an honour to Lyme, that he was born there.

2. Matth. 13. 46.

selves with their clay. d Hab. 2. 6.
And in testimony of his thankfulnesse to God, he left by Will a considerable Legacy to the Poor of *Lymm*, where he was born, and to the Poor of *Garnsey* where he was New-born.

God seasoning his heart with Grace in his younger years, the General course of his life did for the future relish of it, as *wise Solomon* e. *hath observed.* e Prov. 22. 6. *Quo semel* in the general, and in him we have a particular and approved instance. As he was trained up in Religion from his youth, so he continued, not only in the *forms and profession*, but in *the life and power of it*, untill his old age, and death.

His Conversion in his younger years.

What was more specially worthy

His private Life.

worthy observation in his private course, before the time of shewing himself in his publick Office or Magistracy, I cannot give any certain account of it, being so long since; and there being but few living that either did observe his holy conversation, or that are able, and willing to give deserved testimony to it. Few things are recorded of John Baptist until he [illegible] viz. in his publick Ministry. Luke 1. And but little of our blessed Saviour himself until the time of his publick ministery. And therefore it is the more excusable if the former part of his life be passed over, and we come to the time when he was Magistrate, and the chiefest

Magistrate,

Magistrate, the Mayor of this City, I know such relation the City did expect honour him in chusing him to the Mayor, or his the City in his zealous and faithful discharge of his publick

His Publike life in his Magistracy.

But I intend not to limit my relation to his Acts and doings as a Magistrate (yet thereunto he was most eminent) or as all that subscribed in the Chaplets of dignity, in the list in any other City or Corporation; but shall declare that which hath been partly observed and collected by men of known Fidelity in their stations, and partly

Taken from the Records.

by mine own experience and observations which

heads,

[illegible] his *Piety, Justice and Charity*, shewing how he honoured God therein; and then how God honoured and preserved him, when he was about his work.

1. To begin with his *Piety*, wherein he was most eminent; there have been few men observed *to walk so with God as Enoch*, Gen. 5. and *before him*, as it was enjoined to Abraham, Gen. 17. and to hold so *constant and close communion* with him as he did. It was his constant practise, for many yeares together, even to his old age, to arise betwixt two and three of the clock in the morning and that in the coldest season of the year, and then to meditate and pray in secret until five a clock, the appointed time

Gen. 5.

Chap. 17.

time of the morning Sacrifice in the family; when he was called from secret devotions to the exercise of religious family-duties (a rare and unparalled example of all that I have known or heard of;) And if at any time he had overslept himself (as he accounted) and did not rise untill four a clock, he would much bemoane himself for that he had lost so much time of sweet and comfortable communion with God. And had he not experimentally found much sweetnes in this his spiritual converse with God, as David did, b Psal. 104. he could not have continued so constant therein; And he that awaking with God, and renewing his acquaintance with him from day to day, no

b Psal. 104. 34.

marvaile

m Rom. 7. 25.

His Sincerity questioned.

Gen. 30. 33.

His Sincerity justified.

before

(whereas he kept an exact ac-
count of the money which he
observed for swearing, and
drunkenness, according to
the penalties of the law) and
the Officers, that distributed
the money, testifying his *righ-*
teousnesse before men; so
that he might truly say with
Jacob, Gen. 30. 33. *My right-*
eousnesse shall answer for me,
and so it did herein both be-
fore God and men.

His Since- Nay, he was so farre from
rity pub- depriving the poore of their
ed. right (according to that ma-
licious slander) that I am
certainly informed, by one
that well knew it, that he re-
lieved much of his own, distri-
buting Sixpence or Shilling
which there was no money in
Hands,

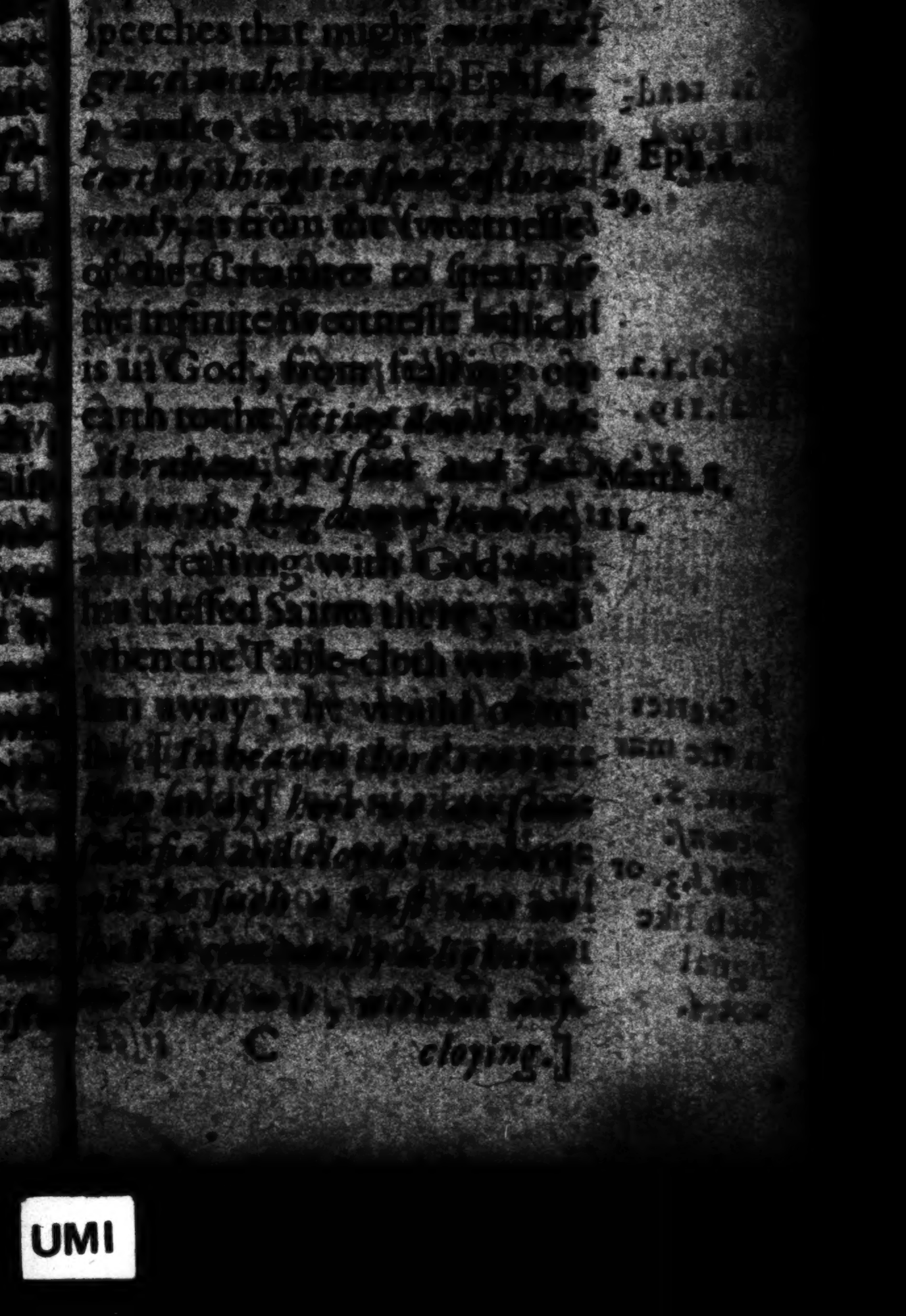
H

mony of his own conscience,
and of good men for his up-
right dealing, but even of
such as had little goodnesse in
them; as I have received it
from a good and trusty hand.
I have been in presence
where discourse passing of Mr.
Jordains heavenly discourses,
they were jeered at, especially
by one Gentleman of high
wit and quality, but of little
piety; to which another Gen-
tleman of great parts and
good quality, though a man
of little piety also, replied;
well, Gentlemen you may
laugh at him, but on my con-
science he means well, and,
whatever of us Gentiles believe,
I am sure most Mr. Jordains

He was a man that made
Confcience

Religion.

a Mat. 12. 34. 35.



tises, and other practical books wherein he was very conversant; and his collections out of severall Authors do abundantly testifie; And he took so much delight in reading that *voluminous and excellent book of the Acts and Monuments of the Church, set forth by Mr. Foxe, commonly called the book of Martyrs*, that upon occasion, he told a Friend, That he had read it seven times over.

His *zeal for God and his glory*, and against Idolatry, Prophanesse and other evils, whereby God was most highly dishonoured, was most eminent and remarkable. He was a man of an *Antilaodicean* temper; he had well learned the Apostles direction,

His zeal.

that was set on fire of hell to promote the cause of the Prince of darkneſſe; but he had an holy fire kindled in his heart from heaven, whereby he did burn with zeal for the advancing of Gods glory, and an holy indignation againſt ſin and error; he would (if it had been poſſible) have burned up all the droſſe and filth, that did corrupt the truth of God, and was contrary to the way of holineſſe. And therein he was very like unto *S. Ignatius the Martyr.*

Neither did his zeale carry him beſides knowledge, like

like that of the Jewes, Rom. 14. when in his zeale he was often wont to cry out [*Use discretion*] for he condemned onely that *counterfeit pretence of discretion*, which was taken up and pleaded against *true and sound zeale*; and if *carnal discretion* be set up and cried up like the *wisdom of God*, it is the part of true Christian zeale to cry it downe.

He was a *very strict and conscientious observer of the Christian Sabbath*, or the Lord's day; He did then rise very early as on other dayes (if not earlier) and did stir up those of his family to an early rising on that day, saying, *This is Gods day, and as we do expect that our servants should rise early to go about our*

His zeal with know

R

He was a strict obser ver of the Sabbath.

work

work as our chapter, so God ex-
pects we early rising on this
day, to go about his work and
service.] And he did then very
carefully attend upon the
Lords holy Ordinances;
the feet of them that diſpen-
ced the Goſpel were very beau-
tiful in his eyes. w. Rom. 10.
more beautifull then their
faces to many others; he was
one of thoſe Saints that ſate
down at Gods feet, to receive
his Word, x. Deut. 33. as
Diſciples at the feet of their
teacher, Act. 22. and he was
very deſirous and willing to
learn of any that came with
the Lords meſſage unto him;
he was a Moſes, an old
Diſciple, Act. 21. A Diſciple
when he was old; it never
entred into his heart to caſt
off Ordinances, no not when
the

w Rom. 10. 15.
x Deut. 33. 3. Act. 22. 3. Chap. 21. 16.

his had attained an high degree of Perfection; He was *a constant hearer of Sermons*, even when he was old, not for his own benefit alone, but for the good of his family, to whom he did constantly repeat the Sermons. And if he found himself overtaken with drowsinesse in hearing the Word (an infirmity incident to age,) his manner was to stand up, and to rowse up himself, that he might hear the more attentively: He knew that *Religion* consisted not in *hearing and repetitions* and *Profession*, but in *practise*, and therefore his care was to digest his hearing and knowledge into an holy conversation.

His *love* was so great unto the *Ministery of the word*,

and the Lords holy Ordinances, then he did entirely affect all Faithfull and prayefull Ministers, though their gifts were but meane; but could not a lazie Minister, though never so learned; but where fidelity and learning both met together in one person, he would highly reverence him.

And being desirous not to go to bed alone, but to draw others with him, his usual course was, when he went with his family, to attend upon the Lords holy Ordinances, to give an exhortation to his children and servants, that they should consider into whose presence they were going, and whom they were to hear, even that great God, before whom they

were

were to give an account of every word which they did hear, and be careful to lay it up, for their practise; and not say, hey ? what ? or, no Master would not afford me the time, for if they did, he would protest against them in the day of Judgement.]

And as he was going to the Congregation on the Week dayes, he would often find some of the Countrey people come to the Market early in the morning, and he would ask them where they did live, and they answering, five, or six, or more miles off, he thereupon did take occasion to shew them, how vain a thing it was to pursue the World, and to neglect the care of their precious soules, and ask them [*how they could*

rise so early to get the world, and we rise as early to get interest in Jesus Christ, and to attain the favour of God, and assurance of eternal happinesse;) And then he would look back upon his family and say, [*Here you see these people endevour themselves to get a little part of the world, and you will hardly arise early to get the assurance of the favour of God, which is far better than the whole world.*

His speaking of the Sermons which he heard.

After his return from Sermons, *he would be speaking* to those that were with him, *of what they heard*, exhorting them to be mindfull of it, and put it in practise, and one of the company being troubled at the hearing of him to presse such things upon them, told him that he had heard many

good

good Sermons at St. Peters. The but never heard one at the name of great Conduit before 50 the Cathe- whom he replyed, [Sir, dral. I am so troubled to be put out of the Word of God. I pray God the time come, they when you are in hell, that you have had not only preached then Sermons which you heard at St. Peters, but had received good counsel from the Word at the great Conduit also.]

Thus by his diligent attending upon and carefull applying the means of grace, and Gods blessing upon them, he attained a very great measure of assurance, a kind of *Plerophory*, such as the Apostle speaks of, 1 Thess. 1. 5. *Much Assurance*, and Col. 2. 2. *Full of assurance of understanding*, by which he:

His Assurance.

cular alone, He being at a Sermon, and attending needfully to those discerning and differencing marks of the righteous which were there laid down, and one mark being more powerfully pressed, and coming fully home to his condition, he being in a deep and serious meditation, and reflecting upon himself, and finding it to be truly in him, it seemed to him, as if one struck him upon the shoulder, incouraging him and saying, Be of good cheer, thou art the man; upon which he had presently such inward joyes and ravishings of Spirit as were inexpressible.

He carefully kept his Assurance And as he obtained, so he kept it by frequent trial of himself, and his spiritual estate towards

ing his Assurance.

wards God; he had wont to try himself by all the marks of sincerity which he found in the Scriptures, heard in the Ministery of the Word, or read in the writings of godly Divines, and thereby he did clear up his evidences for heaven; and he did not only daily try his estate by some marks, but he kept a narrow watch over his heart always, and so his assurance was preserved. And he kept it a long time together, for 30 yeares or more: And being asked whether he never met with any temptations of doubting of his estate towards God, he gave this answer, [That he had been and often was sorely assaulted by Satans temptations, which were set against his faith and assurance, and that he had been foiled in

respect of the application of some particular promise, but he was not driven from his belief of Christ, or from the assurance of his interest in the Covenant of grace, but still he acknowledged, that his assurance & all his ability in spiritual things was through Christ that strengthened him. [a Phil. 4. 13.] As he had this assurance in himself, so he was very forward to stir up others to get the assurance; there were few, or none that he met with, if he supposed that their faces were heavenward, but he would be questioning with them about their assurance, blaming them if they did not labour for it, and encouraging them to seek for it. And when some did ask him how they should get it, he gave this answer. That they

a Phil. 4. 13.

His exciting others to get Assurance.

should

and such an one especially as *applied* himself to the *study of divinity*, his usual question was; What evidence for heaven have you *Scholars* have the best opportunities of all men for the getting of assurance, you are still looking into *Gods Book* and other good books, and should acquaint your selves with your spiritual estate towards God, and so have a greater measure of assurance then others.

His advice to Scholars,

The like course he took when he met with any others (as occasion was offered, or he found none he would make of himself) for being in London a *Parliament* time, and coming accidentally into a shop of an intimate acquaintance, when of

an

an Alderman of the City, he expressed his wondring at so great trading for the things of the world, whereupon he demanded how he could in the midst of such worldly business attend *the weighty affairs of heaven*; he replied, that he hoped he looked after the good of his Soul, Mr. *Jordan* asked him, how he could attend upon the *worship of God* every morning, he answered, that though he could not intend it every morning, yet he failed not in the evening, well Sir (said he) ile tell you in plain terms, what I would have you to do, [illegible] *would take all these goods and throw them out into the street, and for them rather to cast away and perish, than that they should be a means to ruine my soul to all Eternity.*

Fro

that he was so fearless of death, he knew that death was an enemy, as the Apostle saith, [b] 1 Cor. 15. but that through Christ it was a friend to open the gate to heaven. Whereas death is as Bildad saith, [a] Job 18. The King of terrours to flesh and blood: and as [c] one that was led by the light of Nature said, that it was the most terrible of all terrible things; yet he being assured of his interest in Christ, it was not so to him, for he [d] looked upon it as having lost its sting in Christ. He made it so familiar to him by his continual meditating of it, that he was so far from fearing it, that he did delight in the speaking of it, earnestly desired it, and with joy expected it, where-

[b] 1 Cor. 15. 26.

[a] Job 18. 14.

[c] Arist. Ethic. lib. 3. cap. 6.

[d] Dist.

death;] Nor was the meditation of death then in his mind onely in times of danger, but at all times; there was not a day which he did not speak of it; and not onely when there was occasion offered of such discourse, but he would take occasion to speak of it; as if he were invited to a Feast, he would tell the Messenger, [*That he would come if he did live so long* :] And when he went out of his house upon publick or private businesse, he would as it were take a solemn leave of his wife telling her, [*That he knew not whether he should*

return

Nat. Spir. ad Rom. 7. Jam. 1. 12. 1 Pet. 1. 4.

...fore death, as to undertake
...the ballast of life, or to neg-
...lect the means for the pre-
...servation of it: for he acknow-
...ledged it to be a great bless-
...ing, and he was willing to
...live as long as the longest li-
...ved man of it were, God's good
...pleasure, and that he might
...do him service; And when
...he was sick or in any danger,
...he would carefully make use
...of the means, that he might
...thereby serve the Providence
...of God for his recovery or de-
...liverance; Saying, [That
...though he must trust in God,
...yet he must not tempt him by
...seeming to trust in him.]

But his mind was not so much upon death, as upon heaven (to which he was assured that death would be a pas-

[illegible] was much in heaven, or heaven was much in his heart, as appeares by his frequent discourse of it both day and night; for q Matth. 12. *Out of the abundance of the heart the mouth speaketh*: r All that knew him (and looked upon him with an unprejudic'd eye) would say, that he was a most heavenly minded man, a man that lived as much in heaven, as most that ever lived upon the earth; which in the night he looked upon those *bright lights of heaven*, s Ezek. 32. the firmament adorned with those *stars of light*; t Psal. 148. he had wont to raise up his thoughts and his speech much higher, to the glory of the highest heaven, saying, [*If*

this

q Mat. 12. 34.

r As Ignatius of old had the name of *Jesus* so deeply engraven in his heart, that he could not but make frequent mention of it, *H. Magd. Cant. 2. c. 10.*

s Ezek. 32. 8.

t Psal. 148. 3.

[illegible] Honours.]

These are but some few heads of his Piety, to which much more may be added, and they shall know him with more vail, not that so much is said, but that no more.

His Justice.

He was as exact for Justice, as for Piety; when he was advanced to the chief place of Government in the City, to be the Mayor of that honourable Corporation, he was an exemplary Magistrate, not only in the year of his Majoralty, But ever after so long as he lived; he looked not upon it as a place of honour only, but as an office of trust, wherein he might honour God, and do justice to men, and reform those evils which abounded then in that place: He did

* A. 1613.

not glory so much in having the Sword carried before him (though it were a singular honour to that City, that the Kings Sword should be taken from his side and delivered to the Major to be carried before him, as a signal testimony of his favour, and their loyalty and courage in the insurrection of *Perkin Warbeck*,) as he was desirous to draw forth the *sword of* [illegible] *Justice against evil doers, and not to bold it in vain*, Rom. 13.

Henry the Seventh.

Rom. 13. 4.

His impartial administring of Justice.

He was observed to be one that did impartially administer Justice, and without respect of Persons did punish evil doers, of what quality or condition soever they were that did transgresse the Law, whether they were of the Ci-

ty

ty, or strangers that came thither, they should not (if complaint were made to him) escape condigne punishment, such as the Lawes of the Land, or custome of the place did award.

To give but one instance of many; there was a *Gentleman of quality* (whose name I spare) that was complained of for sweating five Oathes, and other misdemeanors, thereupon Mr. *Jurdain* sent a Constable with a Warrant to bring him before him, but the Gentleman gave the Constable menacing termes, so that he durst not execute his office, whereupon Mr. *Jurdain* sent one Constable more, who brought the Gentleman to him, and he being in his Court, when he

An instance of it.

came after divers good admonitions given him, and telling him, that though he were never so great a Gentleman, [*That he could go more to heaven for long of he took such courses, than he could out that stone.*] (pointing to a great stone in his Court) he required him to pay five shillings for swearing, which he did, as also to give in sureties for his good behaviour; but this the Gentleman refused to do, saying, he was a stranger; thereupon Mr. *Iordain* bad the Constables to carry him away to prison, till he should find sureties, which they did; and as he was going into the prison door, he desired to return back again, and he would give bail, which he did; and then

then having received many good instructions, (though he were a man of a very high spirit) gave him many hearty thanks, with promise of amendment for the future.

The *Bridewell* could witnesse, how many disorderly persons were sent thither by his Warrants, more then any other of the Justices of his time.

And the *Stocks and whipping Posts* could testifie what Swearers, Drunkards, unclean Persons, and such like notorious offenders were punished principally by his executing of Justice. And if any of the Offenders, that were liable to the censure and penalty of the Law, desired to be spared, he would tell them, [*Here be my Children*

dren whom I dearly love, and if any of them should commit such offences, they should suffer as you must do, and therefore I cannot remit of the penalty of the Law.]

How fair pretences soever they made, he caused the Law to be executed on them; yea, and the more severely because of the greater dishonour that redounded to the name of the holy God thereby.

When some scandalous Offenders, (whose names I omit) for the grosse sin of Uncleannesse were accused and questioned before the Court, and some, for by respects, did plead for them to have them spared; he declared that the Watchmen that were at the Gates to keep out the Plague (it being a time that the

the sickneſſe were in ſome neighbouring Townes) ſhould be called home for the Plague was in the Gaild Hall of the City; and he told them, that if they did not execute the Law upon them, he would complain of them to the Council Table; and thereupon after much conteſt, there was order taken for their ſevere and juſt puniſhment.

He was very vigilant (eſpecially in his Majoralty, when the Government of the City lay moſt upon him) both to prevent and remove diſorders, ſo that he would goe with the Conſtables in Perſon to ſearch for idle and diſorderly perſons on Sabbath dayes at night, and at the end of the Aſſizes and

Sessions, and Fair weeks.

His zeal against Swearing.

He did narrowly observe, & suffer not but he shewed himself very zealous thereof, and the greatest indignation against those evils whereby God was most highly dishonoured, as swearing and Sabbath-breaking; swearing was most odious to him; and had there been a greater penalty then was at that time appointed by the Law of the Land, he would most gladly have inflicted it. But he punishing as many as were brought before him, struck such an awe into most, that some that lived then in the City, & near the place of the greatest concourse of people, the Corn-Market, observed, that they did not hear an oath sworn for many years together.

He

He did not onely manifest his *zeale against swearers* of the ordinary sort or lower ranke of men, but of *higher place* that came under the verge of his authority; to give an instance of it. *A Gentleman of great quality*, and much favoured at Court, was heard to sweare five or sixe times, in the City; Mr. *Jurdain* having notice of it, sent Constables to demand the penalty for swearing. The *Gentleman* was of an *high spirit* (accompanied at that time with the chiefest of the County of *Devon*) and there were divers hot spirits about him. The Constables prest towards the roome where he was, saying, Mr. *Jurdain* had sent them to demand the fore-mentioned penalty

Against swearers of the higher rank.

nalty and it was like to have broken forth into a great and dangerous conteſt, but a *prudent Gentleman* and of a more moderate temper, and *one that feared an oath*, ſtept forth to them, and told them this Knight is of an high and impatient ſpirit, and great company is about him, I feare the event may be of ſad conſequence, if you purſue your intentions at this time, but they ſeemed unwilling to depart, without the end of their errand; The *Gentleman* replied, I will now pay the Six Shillings for him to you, and I promiſe you faithfully that I will take a convenient time to admoniſh the *Gentleman* when it ſhall do him more good, then the rigorous exaction of the law

law at this time, So they departed.

I have heard it credibly related, that being summoned to appear at the Star-Chamber, for an act of Justice, wherein it was supposed that he went somewhat beyond the strict letter of the Law, (of which I shall hereafter give an account) and being in the presence of some of his Judges, and hearing them to sweare divers oaths, he told them, *That they must pay for every oath that they had sworn, or otherwise he would make it further known.* A notable instance of it.

When he was *Major*, he did much *reform the profaning of the Sabbath*; for whereas the fullers had wont to set their Mills a going Against the Profaning of the Sabbath.

ing

ing on the Sabbath, he put a stop upon them for that whole day, knowing that that day was wholly to be dedicated to God and his worship and service; and whereas it was usual to sell fruit and herbs, and other things on the Lords holy day, and Bowling and Cudgel-playing, and prophane pastimes were then much used, by his zeal and vigilancy, and the care of good Officers under him, they were wholly removed, though not without much reluctancy and opposition, and (x) danger at the first; for there were Commotions and Tumults, and great resistance, but by his constant zeal for God and his day, they were suppressed and quell'd.

(x) He contended with unreasonable men, as Paul with beasts at Ephesus, 1 Cor. 15. 32.

* And

And not onely when he was Major, but ever after being a Justice of Peace; And he continued so for 24 years: he was much employed in the execution of Justice, sometimes the whole day from morning to night; he did not onely execute Judgment in the (y) morning (after he had been with God in the mount of heavenly meditation) but all the day long, as *Moses sate to judge the people, and the people stood before Moses from Morning to the Evening*, (z) Exod. 18.

And when he was out of his jurisdiction as a Justice, he discovered *his zeale as a Christian* against profane swearing, and for the strict observation of the Sabbath, there bath,

(y) Deut. 33. 21. Ex. 18. 13.

(z) Jer. 31. 11.

Against swearing and for the Observation of the Sabbath.

His Constancy in the execution of Justice.

Ignatius the Martyr from Syria to Rome. Ignat. Epist. ad Rom. & Epist. ad Tars. Sapiquar. Xm.

there is a remarkable instance of both at once; Mr. *Fairclough*'s returning from the *Parliament* in the company of a *Person of honour*, he was invited by him to stay at his house that night, being Saturday, and the Sabbath following, he (having observed that noble Personage to sweare as they journeyed together) told him that he would not go into his house for he was a swearer, and he feared that the house would fall on his head, answer was returned, he needed not to feare that, for it was a new built fair house, he replied, yea but *the flying roule of curses shall enter into the house of the swearer, and consume the timber and the stones of it.* Zech. 5. 3. But to obtaine his company they prest

sed

sed the inconveniences of lodging in the Inne on the *Lords day*, he rejoined, but I will never goe into your house, unlesse you will engage your selfe, that no oath shall be sworne, nor cursing uttered by your selfe, your Lady or any of your servants and family, which was faithfully promised; yea but then said Mr. *Jurdain*, how shall the Sabbath be kept: the answer was, he should have an *honest Sermon* in the forenoon, and what in the afternoone said he? except we shall have a good Sermon in the afternoon also, I will not go, that likewise was granted, and (as I have heard by good relation) all carefully performed.

He was not for *Judgment* onely,

onely but for Mercy also; and he shewed mercy to the soules of those that were brought before him as transgressors of the Law, and to be punished according to the Law; for he would labour to convince them of the hainousnesse of their offences, that he might bring them to the sight of their sins, and to repentance for them.

His encouraging of Officers

He did much encourage the Officers under him to the diligent and faithful discharge of their duty; (and they stood in need of it, meeting with much discouragement from some other) and finding them somewhat backward, through timorousnesse or other by-respects, to execute his Warrants upon men of high place, he would encou-

rage

rage them to be active and forward in doing their duty, and tell them in good earnest (for that was his usual word) *That if he had as good a warrant from God, as they had from him to apprehend offenders, if he were required to apprehend the devil himself, he would not be backward to put it in execution.*

His zeal was not onely in matter of *distributive justice* as a Magistrate, but he was conscientiously careful as a Christian in *commutative justice* in his commerce or dealings with men, and he made the *word the rule of his practise*; and if he had found that he had swerved fro the rule, he would retract it, that his owne conscience nor other men might not reproach

His Commutative Justice.

reproch him for medling with differences, and besides the rule, which appeares not only by relinquishing all usurious contracts, but restoring what had been gotten in the way of usury.

His condemning of usury.

He had sometimes taken usury for money lent to a Person about *Lime*, which had beene received diverse yeares, he then held it unlawfull, by the practise he had observed in some forreign States and the judgement of some moved *Divines*, who were supposed to speake somewhat in favour of that way; but upon the perusal of the writings of learned and *Godly Divines of our Nation*, and by conference with some worthy Ministers of his acquaintance, he was so convinced

vinced of the unlawfulnesse of usury, that he did not onely forbear the practise of it for the future, but restored the interest formerly taken, and tooke no more for the loane of money, then the party himself, to whom he lent it, would voluntary give him.

He did much bewaile the common course of men, in sinning greatly against God, in their getting and spending of their worldly estates, for, said he, as they get it unjustly & by indirect means, so they spend it lewdly and lavishly in the satisfying of their sinfull lusts.

His bewailing the common sin of men. *Quocunque modo rem, Horat.*

3. He was not more famous for *Justice*, then for *Charity* both in his life, and at his death; In his life-time he was a man free-hearted, and

3 His Charity.

and open-handed to he was a great friend and Patron of the poor; the was another Job in that respect, he could truly say with him, a Job 30. 25. *Was not my soul grieved for the poor?* it was no doubt and the bowels of his compassion did yearn towards them: he was an *Advocate*, and did earnestly plead for them, and especially for *God-fearing*, honest poor men, whose hearts and faces were set God-ward and heaven-ward, and his hands were very open to relieve them; he did that for them which few others of far greater estate had hearts to do.

He would often say, *I should be wondered what rich men meant, that they gave so little to the poor, and raked so much*

a Job 30. 25.

His marvelling at rich mens giving so little.

much together for their Children, I do you not see (quoth he) what becomes of [illegible] and would reckon up divers examples of such as heaped up much for their Children, and they within a short time had scattered and consumed all; and one the other side, did often speake of such as had small beginnings, and afterwards became rich, or of a competent estate; giving a particular instance in himself: [*I came said he but low with a great charge to this City, had I had a shilling I had never been Major of Exeter.*] And therefore leave Children but a little, and they (by Gods blessing on their labour and industry) may become rich, leave them great deale, and they are in danger

His care for the Poor in the time of the Plague A. C. 1625.

daughter to be beggars.

His Care for the poor was most remarkable in the time of the great Plague in the City (which was 18. years since) for in the Majors absence being chosen this Deputy or Lieutenant, he seeing the deplored condition of the City accepted of it; And then he wrote divers Letters to many Townes in *Devonshire*, and some in *Dorset*, and *Somersetshire*, and by this means procured divers summs of Moneyes, for the supplying the Wants of the many hundreds of poor that at that time were in a very distressed condition; I have inform'd by the relation of one that was a neer neighbour, and diligent observer of his care for the publick good of the City,

regard

for the poor, that he had seen morning after morning coming to his door sometimes thirty, sometimes fourty, fifty, or threescore, or more; some wringing their hands, and crying that their husbands were dead; others that their wives were dead; others that their Children were dead, and that they had not any thing to bury them: Some again, that their families were sick, and they had not wherewithal to relieve them: Others, that they had divers Children, but they had no bread, nor money to buy it for them; some cryed for bread, some for Physick, some for rayments. And he not only gave them the hearing, but his bowels yerned towards them, and his hands were stretched

stranded was far their relief. For, standing within his shops with his own hands he gave supplies unto them all, and sent them to their homes for the present; and then the next morning there was a renewing of the sad complaints of the poor, and his renewing of his charitable care of them; and so Morning after Morning for near three months, untill the Major came into the City.

His care for poor Housekeepers.

Besides his great care to supply the wants of the poor that came unto him, he had a *special respect to poor Housekeepers and Tradesmen*, such as were ashamed or unwilling to make their poor and sad condition known, and a peculiar care of the [illegible] poor, concerning whom he would

would advise with the Constables and Church-Wardens of every Parish, and according to their need would proportion some relief and help unto them, and send it by the hands of the Constables or Wardens.

His constant care for the poor.

And his care for the poor was not onely very great at that extraordinary season, (as their exigents did require) but so long as he continued in the Land of the living; and he was so *constantly exercised* in this great *work of Charity*, that he did it as it were *naturally*, as the Apostle speaks of *Timothy*, Phil. 2.

Ingratitude.

But though he did *well*, yet he *heard ill* for this, and was by some cast in his teeth that he made beggers: An Aspersion cast upon him wip'd off.

And when he was asked by a man of place and estate, what he would give to keep the poor from begging; (supposing that he would not be so forward therein, as he was in relieving them) he freely offered a great part of his estate, on condition that the other would do the like; but he could not obtain that of him to follow him.

His Hospitality.

He was *given much to Hospitality*, he did *not love to eat his morsels alone by himself*, as c Job 31. he did well remember the Apostles direction, d Heb. 13. *Be not forgetful to entertain strangers*; he was most loving and friendly to them, and such especially as did *suffer for their conscience sake*, as those godly Ministers that

c Job 31. 17.

d Heb. 13. 2.

were

were silenced for Non-conformity (although his judgment was in a good measure inclined in that point to him they did continually refort, and by him were kindly entertained; So that by the prophaner sort, he was cryed out upon as the Arch-Puritan; and by those that took Religion to heart, honoured with the title of *Gaius mine Hoste and of the whole Church*; a Rom. 16. And he is much commended for his hospitality, (if it be the same *Gaius* as it seems to be) 3 Joh. 6. *Beloved thou doest faithfully, whatsoever thou doest to the Brethren* (by (neighbour Christians) *and to strangers which have borne witnesse of thy charity before the Church.*

a Rom. 16. 23. N. *de loc.*

f 3. Joh. 6.

The Legacies in his Will.

But if we consider his Last Will or Testament, we shall find very rare and unparallel'd acts of Charity: At he gave one third part of his temporal estate to his Wife, and another third part to his Children, (according to the customs of the City) to out of the other third part he left very large Legacies, especially to the poor; I shall omit many Legacies given to Ministers and others, and point at some more remarkable; I will deliver it in the words of his Will. [*First, I give to all the poor of that City and County that have pay'd Parishes, and also those which dwell in* § *Almes-houses, I give five shillings a peece to be paid at my burial. I gave to one hundred poor people more*

§ There were seven or eight of them.

ten

ten shillings to each, to be given to such as my Overseers should think to have most need of the lowest poor to the highest of better sort. Also I gave to the poor of Lyme where I was born, and to the poor of Garnsey where I was new born, five pounds to each place: (which accordingly was done by those Overseers) Also I forgive all the moneys owing to me, if it but under the value of twenty shillings to each.] And after in a Postscript. Also my Will is, and I gave now more to fifty poor people of this City and County, by twenty shillings to each by my Overseers; on most part of them. Thus out of that estate which God had given him, he gave again by way of gratitude to God, I mean to the poor; who are Gods Receivers

b These smaller lumps the poor were very many

verse. God gave him and left him a competent estate (above his ministry and great learning) and which was more, he gave him an heart to improve it, with his estate, and to lay it forth as in becoming a faithful Steward, in the service, and for the honour of his Lord who had intrusted him with it.

I know that some do *murmur*, and others *sharply censure* him for his *extraordinary charity*, and liberality, and especially for that he left no greater portion of his estate to his Wife; but this may be said in his defence, That the *streight* and *close bonds* of *love* are not a fit measure to measure his *large heart* by: Nay further, God had opened his hand, and given many

liberally

liberally to him, blessing spiritual and temporal; and especially spiritual, the graces and comforts of his Spirit; and he having so sweet a Communion with God above most other men, what marvail if he did more for God then other men? And concerning his Wife, as he left her the third part of his estate, so likewise Executrix of his Will, and there had much more come unto her then did, had not some debts (which he accounted good) failed and come short of his and her expectation: besides, he did assure himself, that her k Brother then living, a man of great estate, would be ready to supply any of her wants.

k Sir Simon Baskerville

That you have seen what he did for God; and we are

What God did for him.

next to consider *what God did for him*. Besides all those graces which were eminently in him, whereby he was enabled to act so zealously and vigorously for God, which were the free gift of God, and that Assurance which he had, which was a part of his reward; The Lord *advanced* him from a mean and low estate, to *the highest place of dignity* in the City; his beginning was but small, as appears by his answer to those that threatned to follow him with Suits, that they would not leave him worth a groat, he cheerfully replied, [*That he should be then but two pence poorer then when he came first to Exeter, for he brought but six pence with him thither*:] And yet by

God's

Gods blessing on his labours, he got a competent and comfortable estate, whereby he did maintain a large Family of Children and Servants, kept hospitality, was liberal to the poor, and open-handed to any pious use, more then those that had far greater estates: but when he had the greatest temporal estate, he set no high estimate upon these fading perishing things, he set them not up in his heart (as the men of the World use to do) but trod them under his feet; and he did usually set them very low in his ordinary discourse, and especially when he was speaking of heaven and heavenly things. And yet he did not forget to acknowledge Gods goodness in bestowing any of

these outward things upon him; He found by experi-
ence the vanity of them
1 Tim. 6. 7. & Prov. 23. 5. & Eccl. 1. 2. & 2. 11. & 5. 15. & 6. 4. & 7. 6. & 8. 10. & 9. 9. & 11. 8. & 12. 8. & Prov. 23. but he did not run after them, crying as they that use to let their hearts upon them; but
1 John 1. 21. set God as a bound in taking
and giving, and so was quiet
and content, having experi-
mentally learned in a good
measure that great and diffi-
cult lesson, in the several
Phil. 4. conditions, 2 Phil. 4. by vi-
cissitudes and changes of cir-
cumstances God did exercise his
faithfulness, patience, and love
to him, and by having called through the
variety of several Offices, he ascended
as the Morning light to the high places of
honour and loyalty, in the City, to be
Major

Major there, wherein (as hath been said) he demeaned himself as it became a *Christian Magistrate*, and to his ambition therein was highly to honour God who had honoured him. And afterwards he was twice chosen to be a Burgesse for the Parliament, wherein his zeal for God, and against the corruptions of the times was abundantly manifested. He was a great Fielder to have the Bill passed for the punishment of Adultery with death; but those times would not bear it, some of the Lawyers knew some special reason for it. When he made a motion in the *Parliament* concerning the *Bill against adultery*, some one of more in the house

Burgesse of Parliament

house cried out, *commit it*. *Mr. Jordain, commit it upon* which a great laughter was occasioned, he then pretendy said to them (in a zealous manner like himselfe), *do you laugh; when a man speakes for Gods glory*, thereupon there was *more then an ordinary silence* in the house. The Bill was then laid aside, but was called for in an *after Parliament* by the name of *Mr. Jordains Bill*. He was also the *first Person* (as I am informed) that promoted the *Bill for the Lords Day* and *against Swearing*.

God did not only advance him to places of dignity and honour in the eye of the world, but gave him an *high place in the hearts of his people*, and if it be true which

the

the Moralist notes that honour is in the Person honouring; then he being advanced in the hearts of men, (as he was especially in the hearts of good men) he was highly honoured, and therein God made good his promise to him. 1. Sam. 2. *Such as honour me, I will honour.* And his name was very precious in the sight of those that knew his worth, while he lived, and since his death.

I acknowledge that he was a by-word to many, and that his name was taken up by way of reproach, but they were such as were upbraided, and reproved by his holy and gracious conversation, and he knew that his Lord and Master did suffer much more in this kind, that this was a part of that cross which he must

1 Sam. 2.

Aristo. Ethic. l. 2. c. 5.

A by-word to Others.

must and was willing to bear, and he was well content to *drink of this bitter cup after his Master*, and with him *he did despise that shame*, Heb. 12. which the men of the world cast upon him, nay accounted it his *honour to suffer shame for the name of Christ*, as the Apostles did, Act. 5. But some brought shame upon themselves, that thought to cast contempt and scorn upon him; Among other instances this one was remarkable, That being chosen Burgess for the Parliament, not without much opposition, and going up to *London*, to clear his Election, at which time there was an accusation put up against him by a man of no mean place and power. That was the *Hoff of Schismaticks*. It was pre-

presumed by some that he would be sent back with disgrace. And therefore there was a Sermon prepared by one to jeer him at his return, this being the text, Psal. 114. *What ailed thee—thou Jordan, that thou wast driven back?* Thus men of profane spirits will dare to make the Sacred Word of God to serve their own base ends and lusts.) but Mr. *Jurdain* was confirmed in his place, to which he was chosen, and for shame was cast into the face of the prophane scorner, and the *Sermon*, or invective rather, became abortive.

Psal. 114.

And as he stood up for God so *God did stand by him*, and assist him, and carry him through many troubles and dangers that did threaten, and

God standing by him in his troubles.

ever

even compasse him about.
One act of Gods Providence
among others was most nota-
ble, in delivering him out of
his troubles. He having done
an act of Justice in punish-
ing an unclean Person (whose
offences was aggravated by
some heinous circumstances)
being moved with indignati-
on against the offence, he
went (it seems) beside the
Letter of the Law in some
circumstance. And thereup-
on some friends of the person
punished (being stirred up
with indignation for the dis-
grace that reflected upon
them, more then for the dis-
honour done to God, and the
foul blot that was cast upon
Religion, did resolve to pro-
secute him to the uttermost
for it, and they put him to
great charge and trouble.
When

When the matter came to a final decision in the Star-Chamber, it was much lessened by many of his friends, and through the boasting of his Adversaries, that some heavy censure should have been passed upon him to his undoing; and when friends failed him on earth, he flees to heaven for succour & defence, he cryed to God, in *Davids* words out of Psal. 22. 11. *Be not far from me, O Lord, for trouble is neer, for there is none to help; and O my strength, haste thee to help me*: And he set apart an Evening, and a great part of the night, for *fasting and Praying*, that he might engage God on his side, who had the *hearts of all men, even the greatest in his hand to turn them as he pleased*, Prov. 21. 1.

Vers. 19. Psal. 22. 11. Prov. 21. 1.

Prov.

Prov. 21. And behold the next morning *several and grievous orders* from Heaven, he was acquitted and commended by the Lord Keeper, and God stirred up the hearts of divers of that high Arbitrary Court to speak in his behalf; *Thus the Lord was a very present help in trouble to him*, Psal. 46. And after that he was freed and came home, he piled up the books and papers of all the proceedings in that vexatious businesse, under his Cupboard in his Parlour, which was the place to which he did usually resort: (and where he had that daily sweet heavenly Communion with God forementioned.) And being asked the reason why he left so many papers and books to lye in that manner; his answer

Psal. 46.

swer was, [These I keep in my sight as Memorials and Monuments of Gods mercy in freeing me from my troubles.]

These the are principal things that came with in mine observation, or notice from others that well knew this Saint of God, so eminent for Piety, Justice, and Charity, and zealous in all, in the general course of his conversation: Many particulars have been omitted, but by that little which hath been said, you may ghesse at the great worth of this holy man.

I come now to the last act of his life, his sickneſſe, and the period of that his death. In his sickneſſe which was very painful, he being sorely afflicted with the Stone and Cholick, he manifested

Expede Herculem. A. Gell. Noct. Att. l. 1. c.

His Sickneſſe.

His particulars.

fested more then ordinary Patience, not opening his mouth in any word that might savour of any repineing or discontent at his present condition, but meekly and patiently submitting to Gods afflicting hand, and waiting for his long expected and desired dissolution. He did then much *act faith in Jesus Christ* and his gracious promises, and his *assurance remained unshaken*, though Satan was then busie with him by his temptations, but *being strong in the Lord, and in the power of his might*, he did resist him. Some of his nearest friends, that observed his confident assurance in the course of his life, of his happy estate in heaven after death, did suppose that Satan would have set upon him with

with so much violence, and have shaken his assurance as no doubt he had will enough to do it, but God, who had him in his chain, would not permit him to do it; but he went out of the world as a *Conquerour* out of the field, being victorious through Christ over all his spiritual enemies. I may not omit one particular in his sickness, which was, his taking all occasions of exhorting and encouraging others to constancy in the faith, zeal for God, and making love of heaven; and his spirits beginning to fail him, he would say, *I cannot speak much more to you now, remember what you have heard from me in my health*: And he was willing to *incite* others that were absent to the discharge

His Faith and assurance.

His Exhortations to others.

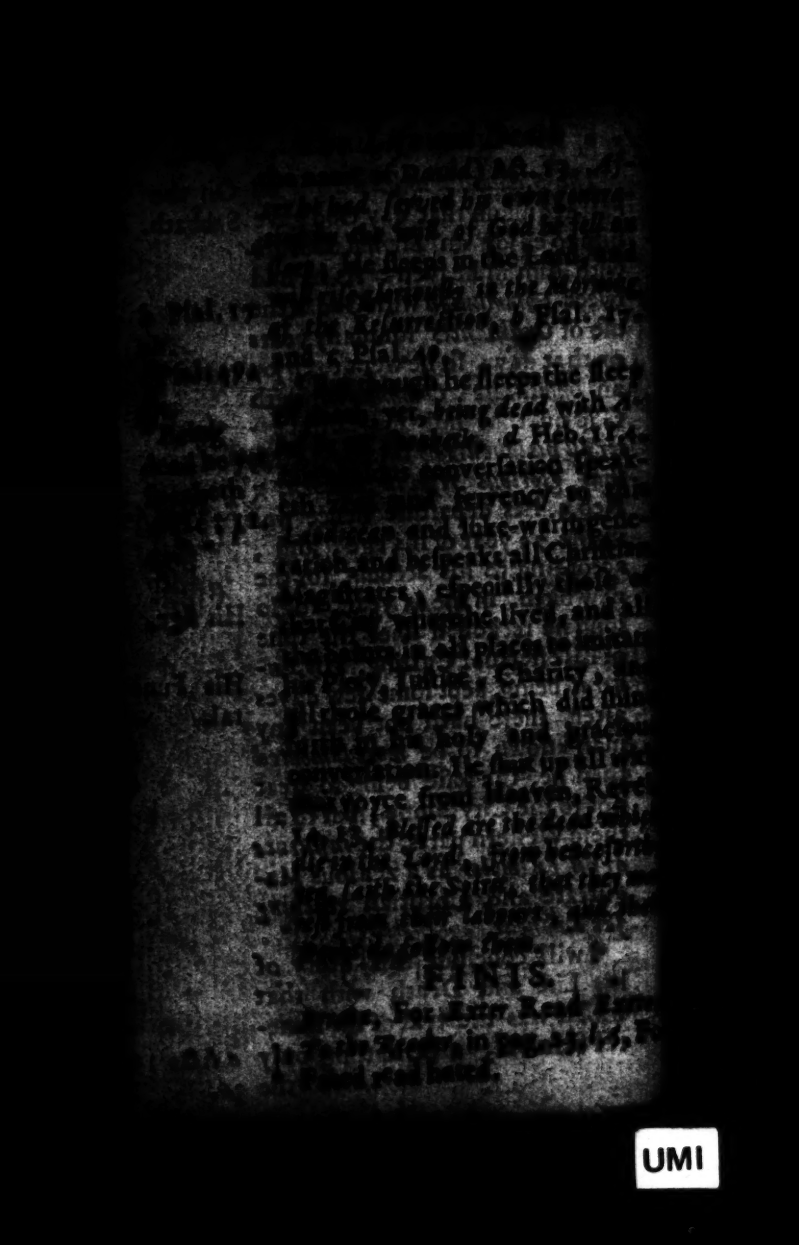
His Death.

The Sabbath was to begin on earth, and on that day God gave him to enjoy the Eternal Sabbath with him in heaven. As he had sweet communion with God in the use of Ordinances for many years on that day, so he went to enjoy an immediate communion with God on that holy day. And if ever all the Saints be crowned in any glorious rest in heaven, Heb 4. His departure hence was in the 79 year of his age, and, according to his account for the new birth, in the 65 year, for so long he reckoned since the time of his effectual Calling. His Funeral being kept some few dayes after, there hath not been any more known to be more lamented then he, the losse being so great not to the City alone, but to all these Western parts, the influence of his example as a zealous Magistrate and Christian reaching far and near.

On the Sabbath.

His Age.

His Funeral.

I will conclude this story of his Life and Death with that which was the text of his Funeral Sermon, 2 Timothy only

Acts 13. 36.